A U M

The first cause of Freedom is declared to be an utter turning back from lust after unenduring things. Thereafter Restfulness, Control, Endurance; a perfect Renouncing of all acts that cling and stain. —CREST JEWEL OF WISDOM.

THEOSOPHY

Vol. XX **December, 1931** **No. 2**

SIGNS OF THE CYCLE

THE world, judging as ever by appearances, will doubtless for a long time to come appraise Theosophy by the behavior of Theosophists. It will continue to observe prevailing dissensions and differences of opinion and virtuously remark: "Look how these Theosophists quarrel among themselves over 'brotherhood!' " And since the world has abundant evidence for this judgment, who can censure it for concluding that Theosophists, like other men, are wise only in their own conceit, and Theosophy merely a new cloak to cover the nakedness of human nature? Beyond question such is the fact regarding the various Christian and other religious sects, and it appears that the story of the various theosophical societies and their high priests varies in no way from that of the religious movements of all time.

But even the least informed among Theosophists know well that Theosophy itself has more than a sectarian and personal meaning —that it is the name chosen for a body of *knowledge;* and that the word Theosophist was meant to signify an embodied Soul consciously living and working for the sake of the ideal progression of Humanity, regardless of its environment of thought and action— without distinction of race, creed, sex, caste, color, or other conditions imposed by that humanity upon all its Units alike. The Theosophist, then, enlists himself in the army of those who carry on a Holy War. For him, Brotherhood can never mean peace however much longed for—neither peace within nor peace without —on any of the terms that *human* nature proposes and imposes.

Only when read by the enduring, reincarnating Ego in the light

of the Principle of Continuity, or Karma, do both past and future become alive in the present, united in, and unseparate from, the ever-becoming Soul. When that Vision comes, the Ego must inevitably begin to sift the wheat from the tares in his own consciousness. Then indeed, and then only, does he begin to read the Occult meaning in the signs of the cycle, whatever the cycle may be on which his sight is fixed, the greatest or the most ephemeral.

What is the greatest sign of the Cycle—whether that of 5,000 years, of 2,000 years, of the centenary cycle from 1875 to 1975, of the various cycles of 10 and 7 years, or of the Ultimate Moments in the daily life of Theosophists as of all other men? To Theosophists it must be that all these cycles treated of in the story of the Theosophical Movement, have their greatest and most legible sign in the message of Theosophy itself; in the Objects of the Parent Theosophical association; in the Great Soul who brought that Message and founded that association—the *embodied* Soul who represented in her own proper person the true Theosophist upon the field of battle of human life, scene of the Holy War. Who cannot read aright that Sign of the Cycle—what higher Ideal has he gained, however many the ideas he may have derived from Theosophy, the Theosophical objects and the Theosophical environment originally provided by her?

The embodied Soul lives upon Ideals—or starves in the midst of a plenitude of ideas. The ideals of the best of men are born from their hopes, their nobler aspirations and desires—all, forms of Imagination, of Spiritual memory reflected in Human nature. Mankind has never been without these ideals of a Golden Age of brotherhood, of peace on Earth, good-will among men. Have any of those ideals been *realized* by any association of men in the long register of recorded history? The question answers itself, among Theosophists as among other men. Yet never has the world been more filled with great ideas, with fraternal associations preaching the longing and the need for Brotherhood, as Governments, Religions, Sciences, their Armies and soldiers seek to make and to enforce the Peace of Brotherhood. All this babel of thought and confusion of tongues, nevertheless, shows clearly that the Ideal of Brotherhood persists beneath all the clamor of conflicting ideas.

The eyes of the whole world are now turned to these United States as to a Moses or a Savior—not to lead it through and out of the Wilderness, but to facilitate its escape with the loot of plundered Egypts, to thrust aside the waters of the Red Sea of

another World War, to provide it with manna in transit, and to supply a further Canaan flowing with milk and honey to be ravaged in its turn. What an idea and what an ideal! H. P. Blavatsky's "vision splendid" is that of the embodied Soul: the world's vision is that of human nature. The one is seen in the light of Spiritual Knowledge; the other is its mirage upon the sky of human hopes and fears. Yet, the two are equally signs of the same cycle, visions of the same Reality. Which is the Ideal of Theosophists?

In the futile effort to pour the wine of the new Ideal into old separative bottles of racial, creedal, and personal molds, all too many Theosophists have fallen victim to the Law of Retardation, been caught in the "current of efflux," and would try to perform the miracle of reconciliation between truth and falsehood: they would have a new Incarnation of the Wisdom-Religion, a new birth of Brotherhood, in the old body of thought which constitutes the race-mind—*human* nature. They see that something has to be changed, and all unwittingly are doing their utmost to change Theosophy and the Ideal it presents to conform to human nature. This is disintegration and death. *Theosophists have to change their human, their personal nature, to conform to Theosophy.* This is the Holy War—in the individual Theosophist, among all who have named themselves Theosophists. Like all before Her, H. P. Blavatsky brought, not peace but a sword—the sword of Spiritual Knowledge. Hence the turmoil in the Theosophical world, prototype of the world's throes.

Everything in Nature flows through its own appropriate channel and no other. The great Law works in and through, as well as on, every being from highest to least. Without Masters of Wisdom there would be chaos in kosmos, not merely amongst mankind. From Them radiates, as from the sun, the Light, the Energy, that keeps the Theosophical Movement in being. Their currents reach to all Theosophists through Their Messenger, H. P. B. If those currents are to benefit mankind at large it must be through the gratitude, the loyalty, the study and efforts of "all True Theosophists in every Country and of every Race."

The coming American race will attract all those Egos, wherever and however situated, who are holding and nourishing the Ideal of a Republic of Mankind—a Republic of Brotherhood, no more to be defined in political terms than the "American race" can be defined in geographical or ethnological nomenclature. H. P. B. dedicated and transmitted her Work to "all True Theosophists" irrespective of their race, creed, or sectarian heredity and affiliation.

As these True Theosophists waken to their responsibility, respond to it, cease to live and work in isolation or within prescribed sectarian boundaries, but come together in bonds of mutual amity and respect, in ties of emulation not of rivalry—behold, the great and good among the leaders of mankind will derive—unknown to themselves as to its source—encouragement, inspiration and enlightenment, to guide aright the great masses who look to them as *their* channel of tuition and help. The world hath need of true leaders, and these leaders of worldly thought and action have utmost need of that inner as well as outer succor that must come to them through the channel of all the United True Theosophists in every Country and of every Race.

TRUE HELPS TO OTHERS

One of the results of wisdom is the ability, in degree at least—to do the right thing, at the right time and in the right place.

The object of all right doing is to help others who are seen and known *not* to be right. Our seeing and knowing their present condition gives us the clue to the kind and manner of helping. If we judge them as incapable of help, we will afford them none. So we judge not, but like the Sun and Nature, treat all alike—shine for all, work for all, irrespective of presently held ideas, or presumable qualifications in any. Such has been the course of all great Teachers. They come to call "not saints, but sinners to repentance." All have had their Judases but even Judases have to have their chance, with the rest; for they are inherently perfect, and having free will *may* rise to the opportunity. The Gospel hymn which says "While the lamp holds out to burn the vilest sinner may return" voices a truth; so what is there in all this that calls for mortal judgment? None, I think you will say, when you consider the matter in its wider bearing, and in the light of Karma which brings opportunity both to give and to receive. —ROBERT CROSBIE.

EDUCATION, THEOSOPHICALLY SPEAKING

TO Victor Hugo is ascribed the observation that the noise of history has been made by wooden sabots going up, and not by silken slippers coming down the stairway of time. Driven by lust for social distinction or other position of power, not only individuals, but classes, nations and races have climbed to high places only to be forced to descend and to climb again. Must this tedious round of rise and fall go on endlessly? The greatest teachers of mankind have said that it need not. They say, and it becomes clear to the honest observer, that the cause for the decay, the decline of empire or individual, must be sought in the motivation which prompts the action, must be sought in the attitude which accompanies the line of conduct. Just so long as the springs of human activity are tainted with selfishness, just so long must cultures, systems and men rise only to fall.

Society in its relation to each on-coming generation has the power and the opportunity to change the motivation of human activity. The secret of its power lies in this, that through its control of the environment, because it constitutes the environment of the young, it may discourage the lower and encourage the higher tendencies. It may thus raise the caliber of the race mind and eventually break the rise and fall, the useless repetition of man's history. It has the opportunity to emphasize the brotherly at the expense of the individualistic tendencies, to emphasize the universal rather than the purely national ideas, to prevent fixation in the narrowness of self-seeking and make possible the directing of attention and desires toward a higher plane, the plane of enlightenment, the plane of altruism.

The responsibilities of this relationship between the generations, and mankind's efforts to use them wisely or to avail themselves of their opportunities for their own selfish or ignorant ends, we call education. Man's perverse use of this situation does not change the fact that it is a natural relationship.

The wood-thrush is said by the naturalist to have a school for teaching her young how to sing. In this as in all other activities of her life she makes no mistakes. She does it perfectly. And she is not ambitious to have her children surpass other thrushes in their singing, nor does she hope that they will add to the wealth, prestige

or power of the thrush family. She has no ulterior motives. Man very often, we know, does less than the thrush in an analogous situation. For he passes on to his young partial knowledge, useless because, as he himself acknowledges, it may be "true" today and false tomorrow. He passes on to his young the motivation which is the recognized cause of all sorrow and suffering, selfishness. And then each older generation wonders why the younger generation is centered in sense-gratification and demands of life impossible romance, mystery and excitement.

Modern education is under fire but the inquisition is directing its attention to systems, methods, curricula, rather than applying the acid test where it will reveal the hidden canker. What is the motivation with which the young are being inspired? Processes and techniques and systems come and go and lessons may be forgot, but motivation belongs to the deepest, inner man and is therefore imperishable. In the inner reason—the attitude which accompanies the effort on the part of the child—may be found the true determining factor. In the very young the attitude is unspoiled and spontaneous, much like that of the wood-thrush, and then it is the attitude of parent and teacher that needs watching. For at a very early stage the young respond to the fineness or the taint in attitude of those around them. The adult atmosphere provides a veritable hothouse for the growth of good or bad latent tendencies. Those who neglect to work out on the basis of unselfishness the ordering of the life of the little community in which the child first comes to self-consciousness, may defeat the efforts of the finest camp or school or university. They have bent the twig and so the tree will incline and later efforts are helpless to do more than to add polish or techniques or intellectual acquirements.

Let us define our objective. What is the purpose of education and of home life? Is our aim an impersonal one with an eye to the welfare of mankind, or are the young led to be self-seeking, self-centered, careful about personal rights and rewards and recognition of their well doing? Does the child choose his work in life because of the accompanying prestige, because of the status it may give him in society? Or does he learn to study the history of mankind to understand its needs so that he as a trained man may be the better able to help and to teach? Is he led to recognize integrity as merely the best policy or as the law which swings an honest universe? Is he taught that marriage is an institution which exists for individual happiness, or is he shown the beauty and power of the household life as a spiritualizing influence in a community?

Does he learn that "a promise is a promise" and so come to reverence the sacredness of a vow? Or does he sense that the successful stand higher in the eyes of his elders than the honorable and the good?

Theosophy points to the history of education secular and religious, and says that judging from the failures of the past, the postulation of high ideals is worthless without the recognition that it is only the weakest member of a trinity of inseparable elements of which knowledge and practice are the other two. Without the knowledge that the true nature of man proves altruism to be a natural and not an imposed ideal, and accompanied by the unflinching daily practice of those who teach it, altruism has degenerated many times in the past into sentimentality and proselytizing and has made of education something more dangerous than a farce.

In some words on daily life written by a Master of Wisdom, these statements are to be found, among others: "Theosophy should not represent merely a bundle of metaphysical ethics, epitomized in theoretical dissertations, it should be practical . . . Theosophy expects and demands a great mutual toleration for each other's shortcomings, ungrudging mutual help . . . And this ethical standard must be unflinchingly applied to daily life . . . Forget self in working for others and the task will become an easy and light one for you . . . Put your good intentions into practice, never leaving a single one to remain only an intention, expecting neither reward or even acknowledgment for the good you may have done . . . The Theosophist should turn his gaze away from the imperfections of his neighbor . . . Let him not show the disparity between claim and action in another . . . but let him rather help one weaker than himself in the arduous walk of life." The children of Theosophists should find the higher motivation a little easier than it has been for their elders.

Theosophically speaking, then, there is no learning and no true teaching without that exemplification in practice which is rooted deep in the conviction of man's true, inner, divine nature.

RAIN, SACRIFICE, AND DROUGHT

> The gigantic, unbroken wall of the mountains that hem in the whole table-land of Tibet, from the upper course of the river Khuan-Khé down to the Kara-Korum hills, witnessed a civilization during milleniums of years, and would have strange secrets to tell mankind . . . A whole geological period has swept over the land, since those cities breathed their last . . . The oasis of Tchertchen, for instance . . . is surrounded with the ruins of archaic towns and cities in every direction. There, some 3,000 human beings represent the relics of about a hundred extinct nations and races—the very names of which are now unknown to our ethnologists . . .
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> —(Intro. to *Secret Doctrine*, 1888, xxxii-xxxiii).

WHY have the greedy sands thus licked up the flowing waters of human life in so many parts of the planet? For what is true of the fearful Gobi is also true of the Sahara, true of Mesopotamia, true of the desert reaches of the great American Southwest. In fact, the correlation of lost races with desert areas is one of the most fundamental aspects of the earth. Nor in any of these cases have geologists been able to point out topographic changes sufficiently recent to show a logical cause of desiccation. *Deserts are man-made*—in more than one sense.

In China, it is true, we have a marked example of man-made deserts in the process of manufacture. Great areas were once wooded harbors of the life-giving rains. Greed without foresight or pity for Nature denuded those regions, stripped the faces of the mountains, altered the rains into cloudbursts, and made of her rivers streams of death to replace the national arteries which they had been. In America the self-same process is under way the length and breadth of the Pacific slope and through the wooded regions of the Great Basin of the Mississippi. It was not by chance that the bulk of the suffering from the droughts of 1930 fell upon the inhabitants of that Basin; they are beginning to share Karma with the dwellers along the banks of "China's Sorrow." Neither is it accident that our great drought was preceded by the disastrous floods of a few seasons ago. Flood and drought are the necessary violences of the Karmic pendulum when disturbed by foolish human hands.

Now all this is plain geology flavored with common-sense; there is nothing in it which has not been iterated and reiterated to deaf ears by alarmed scientists for many years past. It is a fact that no

terrain ever fell into desert while its people were yet led by duty, by honor, by regard for fellowmen. China's deserts grew apace as the pure doctrines of Lao-tze were corrupted into the false priest-ridden Taoism of today, ends of private merchandising were substituted for racial duty, and universal corruption in government replaced the political practices inculcated by Confucius as well as Lao-tze. The orgies of Nebuchadnezzar—archetype of the corruption governing every court of luxury since—ushered in the denudation of Babylonian hills and the overwhelming of her cities under tides of sand and mud. As to the Sahara—her forgotten history, now just being investigated in earnest, reveals too close a connection with Atlantean colonization for Theosophists, acquainted with the downfall of that great race, to have doubts as to the *raison d'etre* of her depopulation.

As to ourselves; well, perhaps our attitude up to the economic disaster of 1929, is best summarized in the view of James J. Davis, Secretary of State.[1]

Mr. Davis holds that the doctrines of renunciation, of sacrifice, of self-abnegation preached in the regions of the East, form a sort of second-best, a necessary prop for races which had not conquered Nature and therefore were not in possession of the fullness of material gain which makes "sacrifice" an empty, obsolete, and superstitious word. His words but expressed the philosophy which the American people had then enthusiastically adopted in all their practices. Sacrifice, and even self-discipline and self-control, had been thrown overboard as fantastic and injurious relics of medievalism. What need of them now that our bellies were full and our raiment fine? Yet at that very moment the downfall of the great illusion was well under way, unnoted save by a few—and those few too quietly busy safeguarding their own fortunes against the reckoning to bother with warning their fellows.

Had our comforts been based merely upon a reckless despoliation of Nature without regard to the well-being of posterity it would have been bad enough. But in fact they were also based upon an economic tyranny over the less fortunate peoples, whom we mocked for the very miseries which we ourselves largely inflicted upon them. These sad days are times of truth-telling; and even our representative men are indulging themselves in unprecedented potations of the beverage of veracity. Says Chairman Snell of the House Rules Committee of the United States Congress:

[1] *Los Angeles Times*, July 28, 1929; THEOSOPHY, March, 1930.

> For many years on account of our natural resources and by means of a protective tariff we have artificially maintained a higher standard of living than in other countries; but we have gone the limit on a tariff, our natural advantages are being depleted and it will be necessary that the next generation govern its economic standards and living conditions more in accord with world-wide conditions than we have in the past.
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> In this country we have gone the limit of artificial stimulation and my prediction is that in the next few decades living conditions in America and the rest of the world are going to be much nearer the same level than they are today.[2]

Perhaps feeling that he had gone far enough, he did not mention that these artificial measures of ours have been a principal means of forcing poverty upon other nations. In *Colliers* for April 4, 1931, is a cartoon of Uncle Sam as a complacent business man beside a sign reading "Uncle Sam; International Trader; We Do Not Buy, We Only Sell; Terms—Cash." The editorial gives at some length specific instances of what it terms our "drastic disregard of the interests of other peoples."

Further, at the very moment that the causes of the great drought of 1930 were becoming meteorologically visible, those very farmers upon whom it fell had stores of unsalable grain in their elevators. Shipping and rolling-stock were lying idle in docks and roundhouses for lack of freight to transport. Ten million Chinese were in process of starving to death; and the nation was spending upon cosmetics, amusements, idle and enervating diversions of all kinds, ten times more than would have been required to move that surplus foodstuff across the seas, to have built railways and roads into the needy regions, and to have avoided unimaginable sufferings. There was no altruistic leadership with a voice; had there been, none would have been found to give up a year's "movies," to abnegate a twelve-month's purchase of sensational literature, at the behest of that leadership. And now—the Chinese are dead. The collapse of the wheat market has helped plunge the national finances into chaos and set seven million men walking the streets for work; and the rest of the nation is burdened with a million drought refugees in twenty-one States.

Let us take an example nearer home. For decades California has squatted upon a fair seaside land stolen from the Indians by the Spaniards and in turn by the Anglo-Saxons. With a gross com-

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[2] *Los Angeles Times*, April 17, 1931.

placence unparalleled, she has boasted and flaunted her advantages, levying tribute upon immigrants from all parts of the world. She has destroyed her forests and fields—the heritage of future generations—without mercy. She has permitted her clever and unscrupulous manipulators to preempt her lands and to fence her shores, setting prices upon them burdening all posterity. She has adopted the Golden Calf as her god indeed, and throws in prison those who dare question his speckless holiness.

During the last season, fruit harvests have been left half unpicked upon the trees, for there was no profit in the price to be had for a full crop. The poor and starving have been driven away from the orchards where the fruit was falling to rot upon the ground. Not much blame to the farmers, perhaps, whose strait is so bad that many thousands of acres of fruit land have been seized for debt. But what national enormity is this that allows, within the self-same country, fruit to rot for lack of market, while transportation is idle, and men starve in the cities?

And now—having escaped the worst of the depression, through peculiar advantages enjoyed over other States, California is about to begin her own reaping. Smiling smugly at the drought sufferers elsewhere, she has overlooked the fact that the mountain snows upon which her life depends have this year mounted to but half their measure; and her people rush heedlessly and ignorantly on their course of pleasure while alarmed engineers study the falling waters of her reservoirs and worried farmers drive their wells deeper and deeper to reach the sinking water-level.

Every nation has its birth in turmoil, like the human individual. There follows the elysium of childhood, of expanding population and developing resources; there comes the middle age of power and plenty, when the girth waxes great. Then come the lean days when the good deeds undone, the ills commissioned, the vanities flaunted, the gorgings, the cruelties, the follies, the lusts, the recklessnesses of childhood and youth, all come home to roost. We have jeered the sufferers of other lands with complacent condescension. We are beginning in turn to taste the bitter bread of charity ourselves.

The soul of man existed in the depths of space long ere the visible planet took shape; the form was accreted about him little by little by the magnetic attraction which conscious beings have for all matter. The globe with its forces grew as definitely along the currents of his mental and spiritual action as does the embryonic tissue follow the stretching nervous system. The world is bone of

the bone, flesh of the flesh, of man himself. His every thought and feeling ripples along magnetic channels from pole to pole. The scientists say that for "reasons unknown," the currents of the upper air which normally pass from the pole to the temperate zone of America, *have this year failed to appear.* Hence the drought. Has this a connection with our moral state? If a man cincture the blood-flow of a leg, hoping to swell the strength of an arm with the diverted fluid, has the resultant physical consequence anything to do with his folly? "Nature" is but the objective aspect of our own consciousness. If we trample upon her what will be her reply?

THE POINT OF BALANCE

You speak of the balancing of forces. In what relation? Perhaps you mean that "continuous adjustment of *internal* relations to external relations," which is the basis of *rebirth,* both of which have to be subjugated before freedom is obtained.

If so, this is Kundalini—the power or force that moves in a spiral path; it is the Universal life-principle manifesting everywhere in nature. This force includes the two great forces of attraction and repulsion; electricity and magnetism are but manifestations of it. Hermes says: "the genii have then the control of mundane things, and our bodies serve them as instruments . . . but the reasonable part of the soul is not subject to the genii; it is designed for the reception of the God who enlightens it with a sunny ray, for neither genii nor gods have any power in the presence of a single ray of God. But all other men, both Soul and body, are directed by genii, to whom they cleave and whose operations they affect." If forces are balanced, there must be something upon which the balance may be obtained; anything that can be moved by the forces would not so serve. There is but One Immovable—the Self.

Transitory balancings may be obtained but not maintained. The "ups" and "downs" every one is subject to; sometimes psychic, sometimes mental and sometimes physiological; occasionally, all three at once. These must necessarily be the various adjustments or "balancing of forces," which are in constant process of variation. There are, of course, "devachans" in between. The same old process.

—ROBERT CROSBIE.

THE NOBLE SANSCRIT

THE word "spirit" is used in English in reference to God, to Man's soul, to Man's nervous currents, to elementals, to astral shells, to mere alcohol, and to describe simply the quality of an act, all these running up and down the gamut from most gross to highest spirit. In Sanskrit you would find no such difficulty.

The Sanskrit letters are three times as numerous as the poor twenty-two letters of the Hebrew Alphabet. They are all musical and are read, or rather chanted, according to a system given in very old Tantrika works, (see Tantra-Shastra); and are called *Devanagari,* "The speech or language of the Gods." And since each answers to a numeral, and has therefore a far larger scope for expression and meaning, it must necessarily be far more perfect and far older than the Hebrew, which followed the system, but could apply it only in a limited way.

If either of the two languages were taught to humanity by the Gods, surely it is rather the Sanskrit—the perfect of the most perfect languages on earth—than Hebrew, the roughest and poorest. For, once we believe in a language of *divine* origin, we can hardly believe at the same time that angels of Gods or any divine messenger would have selected the inferior in preference to the superior. *Isis Unveiled* asserts that Sanskrit was the language of the inhabitants of the Atlantean Continent.

The descriptive portion of Chapter Eleven of the *Bhagavad-Gita* may be better understood if the student will bear in mind that the *Gita,* as we have it in our language, is a rendition from the Sanskrit,—the latter being a scientific language whose every letter has a numerical value, with a corresponding sound and meaning; whereas our language is that of a fighting and trading people, with a paucity of terms for anything beyond the physical. One will not then make the mistake of thinking that such descriptions are due to a childish and ignorant imagery, but in reality to a knowledge of powers, forces, beings, and states of consciousness.

H. P. B. stated that "languages long forgotten will once more reappear and have their day." To this William Q. Judge, her friend and Brother, added that Sanskrit itself would reappear as the language of the future and true civilization new developing in the Western world; first as isolated words and phrases used for

the expression of things with which our barbarian Western languages are unable to cope; then, by gradual adoption and diffusion, become as a whole to the science of the future what Greek and Latin, its younger sisters, are to modern science. This because Sanskrit, the "language of the Gods," is no ordinary human development; but from Those, once human but no longer so, for Whose doctrine no other vehicle is adequate.

Latin, and even Greek, perfected and finished as they are, and therefore models for our imitation and emulation in the perfecting of our use of our own tongue, are but pale shadows of the noble Sanskrit, the perfection of language of the past Race, embodying in it all former perfections since the beginning of speech upon this earth. For Sanskrit, in the days when it was a living tongue, was also the living vehicle of thought. Its sounds, the *active* phase of language, were so entirely the vehicle of meaning, that they conveyed their own definition, and immediately induced in the mind of the listener the exact modification—that is, *the exact state of being*—of the speaker. Misunderstanding of one by another, so universally common and unavoidable in our times, was then unknown, for language was the *living antaskarana* of thought or ideation. The listener not only heard sounds and words: he heard, he saw, he felt, what was taking place in the mind of the speaker, *as if it were himself.*

That day will come again, and Sanskrit once more become the language of men, as it has been and is, the language of the Gods—or perfected men. To hasten the advent of that day, with all that it implies, was the reason for the coming of H. P. Blavatsky among men, for her writing, teaching, working as she did, and for interjection into the language of Theosophy of so many Sanskrit terms and ideas.

—ROBERT CROSBIE.

THREE CLASSES OF BEINGS

THE central aim of the cyclic promulgation of the *Secret Doctrine* is the establishment of that Harmony *on earth,* which exists naturally on those planes of life, which Theosophy denominates "Spiritual." Harmony is the One Eternal Law of Life; and evolution in Theosophy is Nature's ceaseless determination to realize this Law at every point of Space of Her boundless domains, these domains including the, to us, subjective and invisible realms, no less than the tangible and visible one. The periodic and regular appearances and disappearances of Worlds and Systems of Worlds, together with all the Beings making up such worlds and systems, mark Nature's expressions of the Law at the core of her innermost Self.

It is one of the cardinal teachings of the Wisdom-Religion that there is no void space anywhere, and that both on its surface and within its fathomless depths, the Kosmos teems with hierarchies of sentient Beings. These Beings may be roughly divided into three major groups or classes, which we shall designate as, Supermen, men and submen. A word of explanation as to these terms is necessary. The term "Superman" is familiar, but as used here it has a different, and, in fact, the very opposite connotation than that given it in the writings of Nietzsche. In his philosophy, a superman is "a man of superior physique and powers capable of dominating others; one fitted to survive in an egoistic struggle for the mastery." (See Webster's Dictionary). In the Philosophy of Theosophy, a superman is one who has succeeded in dominating *himself* and not others; one fitted to survive because he recognizes his *Oneness with the Whole of Life,* and hence shuns any "egoistic struggle for the mastery." The kind of superman described in the definition quoted, would be termed in Theosophy, *a black magician,* and, if sufficiently "egoistic," *a Brother of the Shadow.*

Man is the common denominator in the designations adopted for the three classes of Beings. Hence, the use of the term *submen* almost explains itself and refers to those Beings below Man, the Superman or Masters being at the opposite or spiritual pole. The class of submen would cover all those kingdoms, which we ordinarily know as animal, plant, mineral and elemental; or, all Beings in whom, or which, self-consciousness exists as yet, only *potentially.* If we also designate these Beings by a word compounded with "man" (submen), it is in recognition of the fact that they are

incipient or potential men. In the Philosophy of Theosophy, it is strictly speaking, *unscientific* to say that elementals, minerals, vegetables and animals are undergoing evolution. The entities involved in evolution are, all of them, gods, souls, monads, or spiritual *units*. The terms elemental, mineral, vegetable and animal, merely express the degrees of unfoldment of these gods, souls or monads. That unfoldment is ever from *within, without,* from latency or potency to *active* existence in the "struggle of life."

The *Secret Doctrine* postulates the fundamental identity of *all* souls with the Universal Over-Soul; it divides the obligatory pilgrimage for every Soul, through the Cycle of incarnation into three stages, corresponding to the Three Classes of Beings referred to. The first stage is the Soul's passage through every elemental form of the phenomenal world of that Manvantara. The second is the Soul's pilgrimage through the purely human stage, when Manas or Self-consciousness has begun to manifest. In the third stage, the Soul has attained to the highest state possible in that Manvantara —that of a *Dhyani-Buddha,* a Master of Compassion. The pilgrim Soul has returned to and, in fact, now, *is* the Over-Soul, with which it was always fundamentally identical. The *Spark* is now the FLAME, from which in truth, it was never separated. The passive and inherent harmony with which the Soul is endowed ere it started on its long and fateful journey is now *seen* and *known* as the One Law of Life *during* the pilgrimage as well as before the spark left the Flame. When such a Soul *chooses* to incarnate, it does so, no longer as a pilgrim, but rather as a *Guide* to those who are still *only* pilgrims.

Regarding the statement that *Man* is the goal of all evolution, and, being the goal, all Beings are potentially when not actually men, the following extracts from the *Secret Doctrine* are of interest:

> *"Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the* 'HEAVENLY MAN' . . . *Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on earth; the* MONAD, *in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth"* (Vol. I, page 183).
>
> The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each

having a mission to perform, and who—whether we give to them one name or another, and call them Dhyan-Chohans or Angels—are "messengers" in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy "which time is wont to prey upon" is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected*, when not *incipient*, men; and differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the *human* emotional nature—two purely earthly characteristics (Pages 274, 275, Vol. 1).

In sober truth, as just shown, every "Spirit" so-called is either a *disembodied or a future man.* As from the highest Archangel (Dhyan Chohan) down to the last conscious "Builder" (the inferior class of Spiritual Entities), all such are *men*, having lived æons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals—are all *future* men. That fact alone—that a Spirit is endowed with intelligence—is proof to the Occultist that that Being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle (Vol. 1, 277).

Although we have divided all cosmic Entities into three groups, it is to be borne in mind that the number of hierarchies is almost infinite. The range of intelligence and development *within* these major divisions is very great. In the human kingdom the range of intelligence extends from the abject savage, whose mathematical knowledge, for example, does not go beyond counting a few numbers, to a mathematical genius like a Newton or an Einstein. The varieties and great range in growth in the animal, plant and mineral kingdoms are too well known to cite examples. So, also, among the Great Souls, the Mahatmas, there are various grades and degrees. As stated by Mr. Judge in his *Epitome:* "an extension of this process (the training referred to in the previous paragraph of the *Epitome)* is reached in Adeptship, Mahatmaship, or the states of Rishis, Sages and Dhyan Chohans, which are all exalted stages, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine." Being able to form only a

limited conception of even the initial grade of the Divine Kingdom, how can we possibly know the nature of the higher degrees, about which young Theosophists are so curious? It is enough for us to know that they are all of them, as Mr. Judge puts it, "exalted stages," to be attained only through self-effort.

Though the range of intelligence and consciousness in the Beings below the human is very wide, yet the intelligence of all of them is *instinctive,* and their consciousness is *direct* in contrast to reflective, as in Man. It is their instinctive intelligence and direct consciousness which are the characteristics and limitations of all *submen.* In the human kingdom the first glimmer of reflective or self-consciousness has already been reached and no matter how faint that glimmer may be, the possessor of it is counted a *man.* So, the range in the degrees of self-consciousness and reason in the human kingdom extends from those savages in the South Pacific, the degenerate remnants of the Third Root-Race, to the highly cultured and sensitive Aryans, the vanguard of advancing Humanity. But the self-consciousness of even the most advanced members of the Human Race is mixed with the earthly characteristics mentioned in the first of the quotations from the "Summing up" of the *Secret Doctrine,* namely: the feeling of personality and of the *human* emotional nature.

The Self-consciousness of the Masters, no matter what their grade, is entirely devoid of every terrestrial element and is purely *Spiritual* and *Universal.* Although Masters act through bodily vehicles in doing Their Work on earth for Humanity, still, their bodies *do not bind them* as with ordinary men. They are Self-Luminous Ones, capable of remaining fully awake and conscious on all planes, at all times, and whether embodied or disembodied. They are Self-luminous because they have realized and now live in the Ultimate Essence of Life—that Harmony which governs the Universes in Eternity. They bear a *direct relationship* to Nature's Eternal Purpose, and together they constitute the Impelling Power behind and within the One Law of all evolution—Harmony. They are That Law's *voluntary* agents and *conscious* embodiments. If Man would be more than man, he must first arouse in himself an undying faith in the never failing justice and beneficence of the LAW; and "then do as the Gods when incarnated do—feel himself the vehicle of the whole humanity, mankind as part of himself, and act accordingly."

What of the evolution of the Beings and Kingdoms below the

human? It is taught that their evolution is karmically and intimately wrapped up with that of man. When man fulfils his whole duty by himself by fulfilling it for Humanity in accordance with the words of the Master just quoted, his younger brothers in the lower kingdoms benefit by the general harmony set up and proceed normally in their evolutionary progress. Man's Karmic interdependence with the Beings in the lower Kingdoms lies in the fact that the very vehicles constituting his lower quaternary are made up of and drawn from these very kingdoms. Lacking self-consciousness, these *submen* are incapable of exercising responsibility on their own account, but *reflect* the thoughts, feelings and deeds of man. Man in his turn gets only the reactions which He, Himself, initiated in the first place. These reactions from the lower kingdoms are instinctive, impulsive and more or less automatic, their quality depending on the nature of the induced thoughts and acts emanating from Man. The interdependence of all Beings is a *fact* in Occultism and what affects one affects all for good or the reverse. Both the harmony and the disharmony existing in the lower Kingdoms is in the final analysis the reflection of similar states in the Human Kingdom.

Ancient Knowledge of Evolution

It will be an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences, which have allied themselves in our days in support of the doctrine of evolution; and that further research may demonstrate that those ancients were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. "With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole,* and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular* if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic, far later, account clashes with the definite exegesis of 'Exact Science'" (*"Isis Unveiled"*).—*S.D., I,* 332.

PREVENTION

UNTIL we truly realize that Cause and Effect are one, we are continually wasting time. Just because Cause and Effect *are* one many of our efforts to prevent undesired occurrences are merely attempts to prevent *what has already happened.* Thus it is that Theosophists are not greatly concerned with remedies for effects presently manifested, when the world at large considers as remedies the substitution of one effect for another. Yet to say that the Theosophist is not concerned with the sufferings of humanity is to confess ignorance of the Theosophical doctrines.

An unconscious recognition of the cyclic law of action and reaction may be at the bottom of the movements now being noted in the daily press; movements to provide work for those who are unemployed when a "cycle of prosperity" closes; movements to provide for better bodies by preventing disease, schemes to improve the race-mind by educational processes designed to certain ends, plans for greater production and more strenuous sales-efforts to prevent "depression," tariff walls to prevent—what? And while these efforts, forerunners dispatched by Fear, are being made, are Theosophists unconcerned by what may be the fate of the race, and do they take no part in the preparations? Humanity—the manifestation of Life which he bests understands—is the major interest of the Theosophist. He is not only concerned with its concerns but actually involved in them since he is a human being and differs from his kind only according to the degree of true self-consciousness he has attained. Paradoxically speaking, the Theosophist is involved in humanity's experiences yet is free from involvment.

Have we indulged in the speculation as to why the Masters, lovers of humanity, do not use their acquired powers to provide food in time of famine? It was not for this that Masters' power was acquired nor would its use in such manner be of real benefit to humanity. To say that millions are hungry in China because there is not food may seem a simple statement of cause and effect, but is it? Is the statement that many men are idle because they are out of work intelligent? Or that people are sick because they are not well? To "cure" any of these a change is brought about; hungry are fed, presto—no longer hungry; job-seekers are employed, no more idlers; sick are healed, no more illness. Then, from the experiences recently undergone some little is learned and we say we

must prevent repetitions of such conditions. More irrigation, more fertilizer, more scientific methods and apparently famine is prevented. More public projects, greater army and navy, more exploitation and trade expansion and perhaps unemployment will vanish. More pills, more serums and maybe disease will be conquered. And to all such preventive efforts the Theosophist may well vent an unsympathetic but expressive—"Piffle!"

If there is that in any man's moral nature which makes him subject to the experience of starvation, a shipload of food will not prevent that experience reaching him. If the necessity for undergoing the effects of unemployment has been created in any man's thought realm, the best political sinecure—though it last a lifetime—cannot keep him at work. If any man is morally susceptible to disease, a bucketful of "shots in the arm" will not keep him well and may quite likely guarantee to him the experience necessary.

It is told of H. P. B. that she once received a message from the British Officials in India denying her permission to carry out her proposed intention of entering Tibet. As a preventive measure it was a failure since she received it upon returning from her "proposed" visit to Tibet. Perhaps our attempts to prevent the *effects* of hunger, idleness and disease are inspired by a fear whose origin is in our conscience—like the boy who padded his trousers after he stole the cake. We may not be aware of this yet possibly back of the expression "psychological hard times," now so often heard, there is a belief that something is coming to us for the way we have acted—and thought.

Now—what does Theosophy have to say about prevention? Well, it has a lot to say about ethical causation, and the means of intelligent and effective prevention can be found—and used—through the study of that subject. Also, there is that little word karma. Cause and effect are one: when we are aware of the effect, it is too late for prevention. When Man, as a self-conscious being, is considered, effects of causes are observed on the plane of the senses. The world at large is trying to find causes of these effects *on the same plane* in order to prevent further effects. Only the teaching of Theosophy can point to causes on their own plane; therefore the Theosophist, if involved in the search for *causes* of *effects on the plane of effects,* misses his opportunity to serve humanity.

The plane of causes? What is the genesis of each action? Here we have it, "As a man *thinks* so is he." A drunkard may prevent drinking by "swearing off," yet as long as he can admit a craving

for liquor he is still a drunkard. The craving, not the drinking, makes him what he is. Theosophy, be it remembered, deals with the invisible as well as the visible, and when the weight of effects piled upon effects causes groaning humanity to seek a better means of prevention, he who has "prepared himself by study and otherwise to be the better able to help and teach others" will have his opportunity to serve. By the way, the next year, the next ten years, the next hundred years, the next million years will be very interesting ones.

Religiously, politically, socially, economically, the men of to-day suffer all manner of ills, employ all manner of panaceas, use the same "preventives" as did the men of a thousand or a million of years ago—and as men will continue to suffer and to seek panaceas in the future—until they learn better. To whatever extent our ills, external as well as internal, rouse the Spirit of man to seek for the causes, those ills are a blessing. To whatever degree our aches and pains open our hearts to sympathy with our fellows in their suffering and sorrow, to that extent and to that extent only, are they the first step in learning better. Lack of mutual consideration, the original "sin of omission," soon leads to positive sins of commission —deeds done, acts performed, whose moral motive is that we shall not go hungry though others perish of famine; that we and ours shall not be sick, though pestilence rages among our fellows. Theosophy does not frown on *any* benevolent efforts to alleviate the woes of mankind, however misguided or misdirected or temporary in their very nature, but it does see that the real benevolence, the real benefit, is in the inspiring motive. If the motive is good, however mistaken the effort, the philanthropist will be himself led to look for causes, and thus his new-born universal unselfishness grow enlightened. This is the mission of Theosophy, the message of the Theosophist enlightened unselfishness, Universal Brotherhood, as the natural life of man, and thus the only cure as the only alleviation.

STUDIES IN REINCARNATION

X

Cycle of the Reincarnating Egos

. . . For, to complete the *septenary man*, to add to his three lower principles and cement them with the spiritual Monad —which could never dwell in such a form otherwise than in an *absolutely latent state*—two connecting principles are needed: *Manas* and *Kama*. This requires a living *Spiritual Fire* of the middle principle from the *fifth* and *third* states of Pleroma . . . The human *Ego* is neither Atman nor Buddhi, but the higher *Manas:* the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung. If the reader were told, as in the *semi-esoteric* allegories, that these Beings were returning *Nirvanees*, from preceding *Maha-Manvantaras*—ages of incalculable duration which have rolled away in the Eternity, a still more incalculable time ago—he would hardly understand the text correctly; while some Vedantins might say: "This is not so; the Nirvanee can never return"; which is true during the Manvantara he belongs to, and erroneous where Eternity is concerned. For it is said in the Sacred Slokas:

"The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action. . . " (*Secret Doctrine*, 1888, II, 79, 80).

EVERY child who through life is not to be a mere speaking animal, has moments of pause in his play; moments of strange Wonder, wherein, though perhaps even yet he is incapable of formulating it in words, a Question takes shape in his mind: "Who—*what*—am I? If *these* had not been my parents, who would? What shape had my body taken, if not this?"

The possibility that under any conceivable circumstances he might not have been, is not there; it is left to later days, when under the suggestive pressure of animalism and selfishness, the perceptive powers have become absorbed into the temporal, thus giving rise to the unnatural superstition of mortality.

But in those moments of sight, the child looks back indeed

momently upon the "clouds of glory" which he has "trailed" behind him into the darkness of matter. At such times there is a wondrous, formless stirring of Eternity itself within his soul; the reminiscence, almost the grasp, of some ancient, immemorial past; the flavor of old and high aeons of unsullied power and bliss.

Into manhood, even into school, he takes those memories not once in a thousand times; for he is fast taught to think, to feel, to perceive, *with a portion of his being which never experienced those reminiscences at all.* He is educated into thinking himself naught save the animal self which in reality *is* mortal; which never existed before this life, never will exist after it. Of the preternatural Power naught is left save simple Perception which knows itself not; together with the momentum of incomprehensible spiritual impulses ever tossing into confusion, unrecognized, the animal tenor of his life.

He who is destined in some future to recover the "knowledge which was his in former births," comes to a place where the pressure of immemorial Being within him, no longer memory, but a gnawing, hungry dissatisfaction with the world of matter, a dissatisfaction which mounts the higher with every triumph as with every defeat, leads him into a determined attempt to solve the mystery of Being regardless of any cost to self.

He finds before long that there are two of him; a fact indeed so patent that it is common knowledge to the lowliest, even though few are able to formulate the distinction of impulses clearly to their own minds. Dimly visible through early childhood are phases of being for which no explanation can be found in family tendency or in external pressure. They lie dormant for many years, while the child is cut and trimmed, pulled and pushed, into the shape of soul agreeable to his preceptors. Then at last with growing store of thought and experience, the perception flashes upon him that he is not this at all; that he is not his training, not his thoughts, not his impulses, desires, knowledge, or will; that instead he is *something* which can place itself as objectively outside all this, scan it all as coolly, as spectator scans a mob scene from a window. The recapitulation of the Manasaputric cycle of incarnation which is the whole history of the man, has passed its low; the power of self-memory which stirred in the child has manifested itself anew on the upward cycle of his life. Ever since the middle point of Atlantean history, which marks the historical nadir of the Manasaputric dip into matter, men have awakened to the fact that they now looked *down* upon their material natures, and found in themselves

the instinct to free themselves therefrom. In older times, they looked down upon matter with the instinct to enter therein and acquire the unity therewith which is essential to full knowledge of the constitution of the Universe.

After this separation of Self from its internal environment by an act of perception takes place, *anything* is possible to the man, whatever his past. For he now without realizing it has placed himself on the plane of Nirvanic all-comprehension which he left so many aeons ago; remains but to expand his perception thereon in order to free himself wholly. And *on* that plane, the Power in the lowest of men transcends anything the Christian dreams of his "Jehovah."

But then, if inherently endowed with such gigantic powers—powers fit to level all differences in the temporal limitations of humanity—why are we all cribbed, cabined, and confined in such obvious and glaring limitations and weaknesses?

Why is it that once arrived in the upper spaces, we *do* know ourselves to be powerful, free, and secondless; yet to arrive there, have to battle to the limit of will with the influences of past thought, past action, past teaching? Why do we in moments know the Ineffable, yet when attempting to convey its meaning to others, have utterly to depend upon the poor narrow channels engraved in the brain by the sordid scrapings of materialistic contacts; even in fact for the most part cannot express it at all? Is there no sense, no rhyme, no reason, in the relation which Real Being has to its vehicles of thought, will and feeling? Is the Individuality endowed with its personal expression by some toss of a celestial gambler's dice?

We must see by the law of continuity, of the eternal fitness of things, that all these temporal differences must in fact be the expressions, the efflorescences, the exaggerations, the concatenations, of differences existing from past eternities in those very Beings, now become our inner mental principle, whom we think of, and in moments of liberty realize, as Powers god-like beyond the worldly manifestation of the greatest and noblest genius ever known.

We must see then, that on the highest planes of consciousness which any Being may reach, there are still relativities; there are, in their metaphysical meanings, good and evil, perfections and imperfections. The petty physical, mental and moral divergencies in mankind, then, are but the reflection of spiritual divergencies in their Real Selves. Our accustomed and comfortable division of the principles of Man—Atma, Buddhi, Manas, Kama-Manas, Kama,

and so on—these we must see are but materialistic makeshifts, adapted to the minds intended to be reached; that in fact even the first word on the full nature of Man has not been fully uttered in books; nor will the fuller utterance to come with the Messenger of 1975 be much more than the completion of that word.

How much greater is Real Being than the personality into which a part of its powers are compressed? If we must be statistical, if we must evaluate spiritual magnitudes with calipers, then let us look upon the fact that where the reincarnation of the Skandhic mass, upon which the Self rides from incarnation to incarnation, endures but a millenium and a half, the actual hypostasis of Self in matter endures from dawn to dark of a minor manvantara—has endured up to 1931, for a period of 18,618,772 years, this being a little over one-half the cycle of matter corresponding to the sixty or seventy years of the physical human life.

Let us further realize that from the vast sweep of power and knowledge we then had, the highest and happiest physical life represented the dank chill of death; that as we then were, awakening from the depths of Nirvanic consciousness, we saw all that had been and was to be; saw in our path millions of years of struggle, of unutterable sacrifice, of indescribable dangers; that we saw all this, yet entered into it willingly, even joyously, as a man leaves a warm fireside and smiling family for the strife of industry, secure in the knowledge that after a brief space these will again be his plus the realization of a task accomplished, a duty done! How, seeing this, can any man thereafter conceive himself in terms of the ignobilities of his "John Smith" nature?

And yet—in us even then, were degrees of greatness as fundamental in comparison as those between the seven orders of men as we know them in daily life—from the best to the worst.

There is much wonder as to how divine beings incarnated in animal bodies. It could not have been had not in those beings from the first been the *spiritual and metaphysical antetypes of the animal qualities.* All matter is seven-principled, from the gross mineral up to the ethereal Prakritic breath that clothes the Nirvanee. Each principle in everything is connected "magnetically" with the corresponding principle in everything else. *By a mere act of will the corresponding principles of any two forms of substance can be merged.* This is why the life in an arm responds to the act of conscious will that moves it. That will may be driven by selfish desire or by spiritual wisdom; in each case it links the corresponding principle in the soul of man with the same principle in the pro-

tein of the arm. That protein becomes evil in nature, or noble in nature, for the time being, according to the intent governing; yet never again is quite the same, for the reason that all matter, which is latent life, has in common the properties of memory and impressibility. Given time and consistent action, any man could so influence a mass of matter upon which his attention was directed, that it would respond only to a beneficent will, or to any evil will, as the case might be. This is the explanation of the subtle disconcerting identity between his highest and lowest which a man feels in his moments of moral struggle; it is the explanation of the whole connection between the soul of man and the matter, physical and metaphysical, which forms his vehicles from life to life. It is the explanation of the connection between his Higher Self in its Manasaputric aspect, and the whole substance of the globe; ties which grow strong by turns with regard to successive masses which are the bodies and Skandhas of his physical incarnations. And it is the explanation of magic, which arises from a complete identification of the will and consciousness of the operator with the substance upon which he is to work phenomena. That identification is possible by thinking of oneself as matter pure and simple, or by knowing matter to be indissoluble from spirit. The former is the secret of the Black Magician; the latter, of the Adept. The unscrupulous commercialist, on the one hand, and the aspiring though limited Theosophist on the other, are respectively on the two paths of self-identification with Life. Matter is responsive to various thoughts according to its kind—according to the relative development of the principles in it. Matter sunk in Tamas, such as ordinary physical stuff, has to be worked on by the Adept *through* other forms, largely.

Incarnating, the Manasaputra were able to "fill the Kama," not of mineral, vegetable, animal matter as we know it, but of those highly developed astral "animals," the "lunar pitris," which in turn connected them at second-hand with physical matter. Thus, the primary object of the Descent was to endow the "lunar" forms of life with self-consciousness; but that in turn ever results in a stimulation of the life in every form of matter with which the latter are affiliated, so that the procession of lives from the lowest to the highest is infinite.

But under continuity, must not the Manasaputra themselves have prior Karmic connection with all this substance? Indeed yes; before the beginning of this globe; before the inauguration of its entire chain; before this solar system; in lost planetary evolutions

of which no note or minute is given us in Theosophical books. "The skandhas wait at the threshold of birth," says the doctrine as to the "Reincarnating Ego," which is *not* the *highest aspect* of the Real Self. At the dawn of a planetary system awaits the whole mass of matter with which the Manasaputra has affinity. He gathers it unto him in seven classifications according to the predominance of the *prototypal principles* in his spiritual nature, and the affinities of the still latent substance. Hence, "seven kinds of men on seven zones" form the First Race. In the Second, "they begin mixing." Life strives for equilibrium of power and knowledge by the mingling of the classes and mutual absorption of experience, will, feeling, knowledge, power, the one from the other, through the whole minor Manvantara; until, each having gained all that is possible from the others, precipitation takes place; separation ensues, and the foundation of another septenary evolution on a higher plane is laid.

The Manasaputra is engaged from the beginning to the end in identifying Himself with Life; endowing it so far as its receptivity permits, with his powers, knowledge and consciousness; gaining from it the impressions left in it through its use by others in past cycles, and so filling out his own store; equilibrizing by action upon it his errors of the past, now embedded in its very nature.

And all this—is Man and the Life of Man.

"PRIMORDIAL SUBSTANCE"

What, then, is the "primordial Substance," that mysterious object of which Alchemy was ever talking, and which became the subject of philosophical speculation in every age? What can it be finally, even in its phenomenal pre-differentiation? Even *that* is ALL in manifested Nature and—*nothing* to our senses. It is mentioned under various names in every Cosmogony, referred to in every philosophy, and shown to be, to this day, the ever grasp-eluding PROTEUS in Nature. We touch and do not feel it; we look at it without seeing it; we breathe it and do not perceive it; we hear and smell it without the smallest cognition that it is there; for it is in every molecule of that which in our illusion and ignorance we regard as Matter in any of its states, or conceive as a feeling, a thought, an emotion. . . . In short, it is the *"upadhi,"* or vehicle, of every possible phenomenon, whether physical, mental, or psychic. —*S.D., I,* 330.

YOUTH-COMPANIONS' FORUM

IT is said that all the Solar Gods were born on the 25th of December. What is the significance of this?

The proximity of this date to the time of the winter solstice, which usually falls on December 22nd, is given by H.P.B. as a reason for this belief. From this point on, until June 21st, the days grow longer and the sun, beginning its northward journey, brings a daily increase of light and heat to the earth. In a higher sense this is a *rebirth* of the sun, marking the cyclic recurrence of both physical and spiritual energy. It is the forward impulse to both nature and man, giving us the opportunity to take advantage of the rising cycle in human evolution. Efforts made during a rising cycle are augmented in strength by the surge forward in nature; and, by taking advantage of this law, we acquire the stamina with which to resist the ebb-tide of spiritual energy which must come later in the year. This done, we start on a higher rung of the ladder when the next rising cycle comes around. May we not say, then, that because *we* are Solar Gods in reality, we have a rebirth of solar energy in us at every Christmas time?

What is the symbolism of the Christmas Tree?

The custom of celebrating Christmas with an evergreen tree lighted by candles is not, as we might think, original with the relatively recent advent of Christianity. Rather, as so many other rites and festivals of the Christian church, it was borrowed and adapted from pagan faiths which antedate by far the coming of Christ. H.P.B., in her article, "The Origin of the Christmas Tree," tells us that "Fir trees have ever been held in honor by the ancient nations of Europe. As evergreen plants, and symbols of never-dying vegetation, they were sacred to the nature-deities, such as Pan, Isis and others." Long ago, when Germany was peopled with a pagan race, the priests celebrated the beginning of the sun's northward journey with highly ornamented pine boughs, and we may well think that our practice of lighting Christmas Trees with candles grew out of this ancient salutation to the sun on its annual rebirth.

Should Theosophists "celebrate" Christmas? And, if so, why?

Certainly Theosophists should celebrate Christmas, but instead of asking why, let us question "how?" Not, indeed, in the customary ignoble manner of the Christmas season, with overindulgence in eating, drinking, and mad scrambling for gifts which

mean nothing, and which plunge people into debt for months afterwards, making of the Christmas season an evil and a bugbear.

The song runs thus:

> And this the Christ in all and all men brothers be,
> One source of Life and Light and Love
> The Soul's own radiancy.

Christmas is the solar festival of new life throughout all of nature, and, if rightly regarded, marks the spiritual urge of our higher nature to set a higher standard for the new cycle beginning.

What is the significance of New Year's resolutions, and why is it that they are so universally and speedily broken?

Few people are entirely satisfied with their mode of living and feel vaguely now and then that they should do something about it —reform in some ways, perhaps. But since they do not really pay any serious heed to it or really analyze just what is wrong with them, they soon forget until in its cycle this urge comes again. Due perhaps to the natural cycle of renewal at the New Year and usually as an aftermath of excess at the Yuletide, they join in the making of resolutions for the coming year. It seems a good time to start and—"everyone else is doing it." But these resolutions are but a passing fad, and since the persons making them seldom consider deeply just what is wrong with their lives and just what *is* the purpose of life, anyway, the "resolutions" serve only as a temporary stimulus, which is lost all too soon in the more pressing attractions of daily physical living. And so the good resolutions are "shelved" until the next year.

Do Theosophists observe the making of New Year's resolutions?

Can you think that Theosophy is a set form of rules which requires certain forms of observance now and then—certain gestures such as Catholicism requires in the confession and attendance at Mass? Quite otherwise. Theosophical teachings point to a mode of life, consistent and continuous. Theosophy involves a daily striving toward a higher mode of living and cannot be satisfied with making good resolutions at the New Year.

What in the cycle of the reincarnating ego corresponds to Christmas and New Year?

Theosophically, Christmas and New Year's Day are really one and the same event as regards their spiritual significance. Likewise, the ancients, as well as the early Christians, saw not merely the external form in the celebration of New Years or Christmas. Their celebrations were the expressions of a deep and spiritual thing, and undoubtedly they saw an analogy between the cycle of reincarna-

tion and those festivals. The birth of the year is not an evident thing; it is a secret process. Spring is the open sign of the birth of something new, but the first of the year slips by with no visible change. It is a meta-physical, an inner thing. So with the soul. There is that secret moment of change from the old order to the new. It is not birth; that is the physical manifestation of the idea. But it is an event which takes place in the inner recesses of the spiritual heart, on the plane least material, in which the ego can function. In that supreme moment of union with one's Higher Self —all of the past personalities are seen as precious beads upon a string. That supreme moment is but a moment. Then the ego loses itself in the vapors of former selves and Karmic environment; it has come to birth. At this very moment, whether in quiet solitude or amid the noises of the city, that supreme moment is occurring for some egos on the innermost planes of this earth.

Dangers of Hypnotism

Much comment having appeared in the newspapers of late about dental operations under hypnosis, a few lines written years ago by Mr. Judge will be of value to present day students.

"When the hypnotic process—or subjugation, as I call it—is submitted to, a disjunction is made between the soul-man and the astral body, which then is for the time deprived of will, and is the sport of any suggestion coming in unopposed, and those may and do sometimes arise outside of the mind and intention of the operator. From this arises the sensitiveness to suggestion. The idea, or thought, or picture of an act is impressed by suggesting it on the astral body, and then the patient is waked. At the appointed time given by the suggestor a secondary sleep or hypnotic state arises automatically, and then, the disjunction between soul and astral body coming about of itself, the suggested act is performed unless—as happens rarely—the soul-man resists sufficiently to prevent it. Hence we point to an element of danger in the fact that at the suggested moment the hypnotic state comes on secondarily by association. I do not know that hypnotizers have perceived this. It indicates that although the subject be dehypnotized the influence of the operator once thrown on the subject will remain until the day of the operator's death."

HYPHENATED THEOSOPHISTS

"MANY an old saying", said H. P. B., " . . . is packed with occult truth", that is, truth in accord with the fundamental laws of Life. Take, for instance, the familiar statement: "You cannot carry water on both shoulders." Nobody could quarrel with the idea expressed there, yet in practice there is scarcely a man who does not endeavor to do that very thing. Ninety percent of the woes of humanity, are, in sober truth, caused by this attempt to achieve the impossible—the endeavor to live as animals when man never was nor can be an animal; the endeavor to hold to beliefs and ideas, when the ideas or beliefs fail to check up with experience; the endeavor to gain contentment by satisfying appetites, when all experience teaches the only lasting happiness is in the right use of controlled appetites. Examples could be cited endlessly, covering nearly every activity of human beings, all illustrative of man's age-old fight to make the false square with the true, to make the dearer equivalent to the better, to transform illusion into reality, though from time immemorial the word has echoed down the ages: "The Self of Matter and the Self of Spirit can never meet, one of the twain must disappear."

Mankind in general is not aware of this. The majority of our present humanity exists totally blind to the fact that they are in fact potential Christs, acting through instruments of acquired ideas, feelings, tendencies, and animal bodily lives. Can we wonder, then, that the mists of *maya* continually delude these dreaming souls into mistaking shadows for Life itself, into hoping for immortality and desiring sensation, into speaking like Gods and acting like Devils?

It would seem impossible for the Theosophist—he whose eyes have once more been opened to the realities of Life—to hold the idea of immutable law and act from the basis of miracle; yet it is done all too often, and by those who think themselves Theosophists! Can one harbor a single trace of the "religious idea" (the conception of a personal god and vicarious atonement), and have a *true* conception of either Deity or Karma? Can one nurse, in the citadel of his emotions, a desire to receive special, private benefit for himself regardless of what may happen to others, and have a *true* conception of Brotherhood? Reflection answers "no." But where is the man, even among Theosophists, who has completely eradicated from his lower nature these deadly enemies of

clear seeing? Their absence marks the Adept. Yet any man can try. This "trying" is what constitutes the searcher for Divine Wisdom, whether he calls himself Theosophist or not, and, likewise, the failure to try, the failure to endeavor to follow Truth wherever it may lead, the failure to apply to himself the fundamental principles of Life which he has decided must be so, constitutes your true Religionist, even though he announces to the world: "Behold! I am a Theosophist!"

What makes a man cling to a belief, a faith, though every circumstance of his life refutes it? His inward decision that he cannot know. His will to try then straightway turns into desire to believe—a fierce holding to that which is presently agreeable to the emotional side of his nature, and he becomes the slave of whomsoever, or whatsoever, supplies the opiate he has chosen in place of the knowledge which he might have. "Trading one's birthright for a mess of pottage" was not confined to a Biblical character. Cannot we see that a religionist of any stripe, even a religious-Theosophist, can never become a true searcher for Divine Wisdom? The only privilege of the student of Theosophy is the exercise of self-induced and self-devised efforts towards the understanding of himself—since he is but a copy in small of the whole of great nature—by the endeavor to make his actions, not someone else's, conform to those principles and laws of Life, set forth in the teachings of pure Theosophy. Persisted in, this practice gradually leads the searcher to that point where he finds "Spiritual knowledge springing up spontaneously within him."

What use, then, to "believe" that another being can transmit to us, orally or otherwise, knowledge which if it is to be ours we must gain for ourselves? What use to "believe" that any mental or physical practice indulged in for a few moments each day will confer power or control unless we make the effort to control all moments? What use to "believe" that "might makes right" by imagining that the number of beings outwardly assenting to any form of thought or organization is a guaranty of the accuracy of either the mode of thought or the organization that represents it? What use to "believe" that a knowledge of Theosophical nomenclature and literature is a knowledge of the Life of which it treats? In short, what use to "believe" there exists a short-cut to any true knowledge, when we see that everything we know this moment was gained by observation and experience, *i. e.*, putting principles into practice, and observing the results?

Believing-Theosophists, timid-Theosophists, half-hearted-Theosophists, part-time-Theosophists, affiliated-Theosophists—all are overlooking the words of H.P.B. in her last message to us of America:

> "Be THEOSOPHISTS, work for Theosophy! Theosophy first and Theosophy last; for its *practical* realization alone can save the Western world . . . in your hands, brothers, is placed in trust the welfare of the coming century."

The Path she showed leaves no room for hyphens!

"LO HERE AND LO THERE"

You have asked me for comments to the questions sent by our English brother. He asks if we have changed our "Faith." It is not a "Faith," for "Faiths" may be changed; but being knowledge which each can make his own, there is no question of change or fear or doubt. We know of all the claims of every description that are made by societies and individuals. How is one to determine as to their respective values, if any? Just this way: if you are asked to accept anything on the statement of another and the means are not at the same time afforded you to see and know for yourself before acceptation, you will be safe to refuse, for you would in that case have surrendered your own judgment and taken that of another in blind faith.

Now the statement made to him by the Rev. S., being outside of all known law spiritual, intellectual or physical, indicates to me a self-delusion, for I would not impute to this Reverend any intention to deceive—and he is not alone in the self-delusion on the same or similar lines; for if he has heard—as I have—statements made by different claimants in regard to H.P.B., each one contradictory to the other, he would know that self-delusion reigned in some cases and deliberate fraud and pretense in others. To say that H.P.B. *now* believes in a personal God,—or even could—is the greatest absurdity that was ever uttered; and this statement is the conclusive proof of delusion. For, in default of direct knowledge, what evidence has any man as to H.P.B.? Certainly no more than the evidence contained in her voluminous writings. These directly refute such an assumption, and at the same time point out the law that governs life, being and consciousness on all planes, so that all men may be free from the "lo here!" and "lo there!" claims of would-be prophets.

—ROBERT CROSBIE.

A GOOD TIME

WITH the facility which superficial thinking engenders it is quite common to speak glibly of what the "average man" thinks and does . By looking at what activities are taking place in the world through the eyes of the "average man," comparisons are made which seem to indicate an average intelligence for the human race. Perhaps it may be even so, but what of it? The average level of the race can and must be lifted; but it cannot be done by pulling at the race's own boot-straps. Nor can it be accomplished by hitching our wagon to a star and expecting to be drawn a dead weight along the path of that star.

Just what is the end and aim of the average man's thoughts and actions? Variously expressed, it will be found that the expression "a good time" covers most of what the average man thinks he lives and the universe exists for. Of course, each man will translate the expression into a synonym that will express the tendency of his own nature, according to his degree of social consciousness. Music, painting, dancing, eating, drinking, golf, bridge, travel, social rivalry, debate, study, a steady job, freedom from worry, exploration, war, scientific experiment; even arson and killing—each of these terms represents *someone's* idea of "a good time." Yet time is an illusion and good times are as illusive as bad times. The average man concentrates his desire and will upon the pleasing of that which he believes to be himself, and, knowing that what he believes to be himself is transitory, he seeks for good times, believing in their reality as he believes his person to be real—while it lasts.

The universe is fortunately so ordered that even the illusion of time is used to bring man to time; in the larger meaning of time man gains a larger conception of what he may, perhaps, be. Cyclic law, which brings actions and reactions to man's experience and which records his actions and reactions as related in time, by this very repetition of alternating aspects makes for a sense of continuity in his consciousness. At some period in its existence as a soul, each soul is made aware that it is always observing, regardless of the body or conditions to which it is at any time related. Recognizing, then, that "good times" or "bad times" are experienced only by means of the temporary body or circumstances and for temporary purposes, the soul may say, with the shock of discovery, "I alone am real." Truly is this a great discovery; a greater remains to be made,

even as the continent may be reached after the islands which fringe its shores are located.

When man, as soul, learns of his permanent individuality through series of contrasts observed, reflection can teach him that the observation of contrasts and the lessons learned therefrom are made possible for him only by the co-operation of other conscious lives. By their actions and reactions, in, through and upon each other, they furnish means and method for observation of contrasts. Then, a sense of responsibility begins to awaken. The law of affinity—that which causes the wise man to seek that which is homogeneous with his own nature—will draw an "average man" into a group of average men in whom this awakening has taken place. Such groups have always existed, wherever men have begun to be aware of their true nature. In this day, the science they study is known as Theosophy.

Man's ideas of a good or a bad time change as he learns that there is not one single action in the realm of life and motion which he can perform alone; i. e., without the aid and use of other lives. And as his actions in, through and upon other lives bring their reactions to him, he is made aware that there must be one common medium in which life acts and one common process by which it acts —this medium and this process being Life itself. When good or bad *times* are spoken of, the terms are relative, since they refer to states being experienced by the individuals or bodies involved. When the desire for "good times" is directed by the will of those who realize that the only good times are those which are good for all lives, man's conception of time enlarges to admit the possibility of a conception of *duration,* of eternity, and thus he strives to bring about the realization of conscious immortality. Again, with the shock of discovery, one may say, "I alone am real," but the expression covers a greater realization.

ON THE LOOKOUT

Precocity and the New Race

The astonishing juvenile intelligence which appears sporadically among the new generations, together with an equally untimely exuberance of depravity in some cases, has been a source of mingled jubilance and disquiet in many quarters; but there has been little if any attempt to ascertain its true cause. This in fact is set forth only in Theosophy. Madame Blavatsky has indicated that on a certain spiral of evolution matter will have become so bent to the human will that infancy and childhood will be on the way to becoming non-existent.

Some will recall an article in which Madame Blavatsky described the case of a Russian child whose physical growth was so rapid that he was nearly destroyed as a devil by perturbed mobs. A similar terrifying youth was described in the *Los Angeles Times* not long ago: Clarence Kehr, who at six, shaves, smokes cigars (not in itself a startling childhood feat in America), speaks in a deep voice, and in all ways behaves like a man. He is reported to be highly intelligent. The same paper some time since reported the case of a child in Maquoita, Iowa, who had two exposed incisor teeth at birth—the second child of that type in that vicinity within a year. Physicians removed the teeth in both cases. It is not reported that anything has been removed from young Kehr, presumably because there was some difficulty in deciding what to remove.

Cautions

There are sundry lessons in all this. First, the excessive dangers which representatives of a new development run from medical science, so-called. The fear and hatred of the unknown is even more dangerous under a scientific guise, seeking, perhaps, to correct "glandular derangements," than is popular superstitution terrified over "changelings."

Second, there are three lines of evolution in man—physical, mental, and spiritual, roughly speaking. Each can lag far behind or pass far ahead of the others in a single individual. It rests largely with the members of the present race whether the precocious forerunners of the next will be of service to the race at an early age, or will have that much longer time in which to be useless

or destructive. Such beings have not been particularly fortunate as yet. Also, since the next race will be on its way back to a bisexual, and later to a sexless condition, there will be grave dislocations all along that line. In fact such have been among us for a long time. These are sometimes cases of *negative atavism,* that is, types born out of time and place in their proper evolution; sometimes normal externally but quite abnormal psychically. What says the *Secret Doctrine?* That such beings will be considered anomalies, *lusus naturae,* for long ages, until they will at last "wake to find themselves in the majority." But as to exact types and external traits, we should not yet draw conclusions.

ASTRAL SENSES

A curious phenomenon in the matter of a recovery from blindness, which is apt to be overlooked by official psychology—largely because it doesn't fit—was mentioned in the newspapers recently.

The subject had been blind all his life, but when cured, was surprised only by the *colors* of objects. The forms he had been able to imagine, but had pictured everything a sort of soiled white. Regular psychology would deny the possibility of a man born blind conceiving visual forms, a deaf man thinking sounds, etc.; and in fact has many experiments to substantiate its stand. Did this man remember forms from past incarnations? Hardly; automobiles were some of the things he had seen mentally. Now in fact every object in the world has an invisible form or counterpart—called "astral" for lack of a better designation. In the case of living objects it is the well-known entity dealt with so much in Theosophy. In the case of inanimate objects *it is the concept of their creators and users.* Given the latent power of mental or astral clairvoyance in all, and its more than incipient exercise in many, there is at least a hypothesis here.

BRAIN AND THOUGHT

Prof. C. Judson Herrick, a rather well-known psychologist, published a book recently under the title of "Man, the Thinking Machine." Prof. Herrick, according to a reviewer, holds that this conception of man does not degrade him, but dignifies nature—an idea not wholly untrue. "No true values," says the Professor, "are degraded or destroyed by learning the truth about them." Now this is a subtle mode of disintegrating the reader's guard by insert-

ing into his mind the idea that he is about to learn the truth from Prof. Herrick. Inasmuch as the latter thereafter confesses ignorance of the origin of consciousness, it follows that what one is to learn from him is his opinion, which is not necessarily synonymous with the truth.

Prof. Herrick concludes that thought "is as much a manufactured process as a pair of shoes;" neglecting to note that the process which alters leather into shoes leaves that leather in exactly the same state of matter that it was before, whereas if food were altered into thought the substance of the manufactured product could not be of the same kind spacially, dimensionally, or substantially. The mental processes, he says, are biological functions of the body and especially of the brain. "Organs of consciousness have arisen out of organs of unconsciousness in much the same way that rivers and geysers and mountains have arisen out of earth structures of other kinds." Now such phenomena are truly not much more different from the rest of the earth's crust than is the brain different, physically, from the rest of the body. But no one has as yet observed a thinking river or philosophical geyser.

No Mystery?

The comparison reaches the lowest levels of that mental ineptitude which materialism seems to inflict as a blight upon otherwise bright minds so soon as they embrace it, and which is even more strikingly demonstrated in the following:

> There is no mystery here, for nobody understands how an awareness can be made out of something which was not aware of anything. (Quite true; the reason being that no such process takes place anywhere in the universe). Is it any more mysterious than the fact that uranium spontaneously changes into lead with radioactive emanations, or that the ability of the human retina to discriminate about 200 spectral colors grew out of blind protoplasm? (If it ever did).

In other words, according to Prof. Herrick's remarkable logistic system, nobody understands how those things happen, so there is no mystery about something else equally incomprehensible!

There is a fatality about this sort of propaganda. The closing words of Haeckel's "Riddle of the Universe," the Bible of the malignant materialism of last century, contain an admission which destroys his whole system in the mind of a reasoning being. Even so with Prof. Herrick. Unfortunately there are many minds which

cannot rise above this sort of cerebration; and there is a heavy Karma for the blind leaders who need not so remain.

CONSCIOUSNESS AND ENERGY

Those who find themselves at the point of exhaustion after a few hours of mental effort will be interested, if not pleased, at a report of scientific experiments and deductions, to the effect that the actual physical energy necessary for such effort is very slight. The calories required for an hour of intense cerebration, it is stated, are about the same as contained in an oyster cracker or half a salted peanut.

Mental work, nevertheless, *is* exhausting, to the point of prostration in some cases. Why? Theosophy would explain it on the grounds that sensations, including that of weariness, do not inhere in physical matter at all; and that an expenditure of energy which seems so slight when condensed into physical terms, is very great when expanded into its true containment on other planes. But of course it is not the physical measure of energy which counts; it is its relation to surrounding circumstances and the nature of its direction. Probably the thinking done by the assassin at Serajevo in planning his deed only required the consumption of a few pounds of provender. What did it do to the combined mental, moral, and physical energies of the world?

This is one of the meanings of the Theosophical doctrine that energy exerted on a higher plane produces incalculably greater effects by the same expenditure. It is erroneous to think of Mahatmas and Adepts as working wonders by gigantic phenomenal powers. These they have; but seldom use. Their vast influence on human affairs is effected by a word, a breath, an intangible mental touch impressed at points of balanced action and impending decisions, and in full knowledge of catenated and correlated circumstances.

BRAIN MAPPING

Extensive experiments have been carried out with a view to correlating the subdivisions of the brain with various types of mental action. It has been determined that all brain action is accompanied by electrical currents—as H. P. Blavatsky pointed out in the *Secret Doctrine* a long time ago. But no success has been obtained

in localizing given mental functions, up to the present time. It is necessary, say the experimenters, to fall back upon temporal factors within the tested areas; or qualitative factors, or functional patterns involving large portions of the cortex. A spatial element was found, but its nature, degree, and constancy remain unknown. Which is a polite and painless scientific way of saying that we do not yet know what relation the brain has to thought.

Brain and Function

In *Scientific Monthly,* more than a year ago, Prof. Knight Dunlap, of Johns Hopkins, followed this up even more drastically and agnostically. The experimental method, he says, has done away with the previous attempt to find the secrets of mind in the chemical operation of the cerebrum. Likewise the idea that heredity is determined by the type of brain inherited, has gone by the board. Prof. Dunlap sums up the present conclusions as follows:

1. The brain is an integrating organ, and no other function is known for it. (That is, it serves as a coordinator or clearing house for thought, will, and feeling, originating in other regions. Physical, he thinks; both physical and metaphysical—even *ultra*-metaphysical, Theosophy says).

2. The brain centers are anatomical and not psychological. (That is, centers and configurations are arranged according to structural and biological requirements, and have nothing to do with the "manufacture" of thought).

3. There are no known differences of function as between the cells in different parts of the brain, unless it be in the matter of time-relations, energies, and stimulations.

4. (Purely technical).

5. "Consciousness" is an abstract characterization.

6. "Conscious" is merely a descriptive adjective for hearing, thinking, etc.

Integrated Consciousness

Within certain limits, he says, the nervous system acts as a whole in conscious response; for instance, the visual cortex, or sight-center, is "visual" only because it happens to be in direct connection with the retina; not because it has anything special to do with sight.

"Where, then," says he, "is perception, thought, feeling?" All

along the line, he replies. It is "produced" by the cooperative action of receptors, neurons, brain cells, even muscle cells; it is the total response.

Prof. Dunlap's reasonings are typical of scientific "psychology"; they are composed of short straight lines running into and crossing each other in angles which do not fit anything. He rejects consciousness as a substantive reality in spite of the obvious fact that wherever you locate the points of sensory reception, brain, nerve, or muscle, something has to be there to do the receiving; and that something exists quite unchanged at times when no receiving is being done. Like many another, he wholly overlooks the fact of the consciousness which is overseeing all his own thinking.

As a matter of fact, his idea is an evasion pure and simple. Perception is proven not to be localized in any part of the brain; it *must* have a material basis, therefore if not in any one physical place it must be in all of them. Such is his reasoning and the only basis for his thesis; which, however, is a warped shadow of a fact. The thought, will, and feeling of man *is* indeed a mass or colonial function; but it is the integration of experiences in forms of life on many planes, only one of which—and the least vital—is the material of the physical body. Moreover, there *are* organs in the brain which have specific mental functions; but science will not discover that for a while yet.

THE IMPREGNABLE SHELL

The scientific mind is a curious thing; keenly active and perceptive up to a certain point; then—blankness. It is as though it were under a hypnosis rendering it incapable of conceiving certain thoughts; which is, perhaps, literally the fact. Or perhaps, that limitation represents the upper possibilities of Kama Manasic action. If there were at any point a hiatus in the luminiferous ether, the penetration of light therethrough would be a cosmic impossibility—no matter how narrow the gap. Some such abyss exists in many scientific minds; not in all.

One wonders to whom he refers as "millions who have believed in immortality while denying the existence of any sort of soul." One dislikes the idea of the millions of psycho-pathologic cases involved. It is true that many scientists proclaim belief in immortality while denying soul; but, unable to grant such men integrity of mentality and of sincerity at the same time, their undeniable

capacities of mind force one to set them in the category of plain hypocrites.

Brain and Head

Another writer in the *Scientific Monthly,* Dr. Cleveland S. Simkins stated that the size, shape of head, and quantity of brain have little significance with regard to intelligence. He also disposes of the substitute idea that the convolutions are the determining factor, saying that while there is a correlation, it is so broad and indefinite as to be of little practical use. The surface area of the brain in normal individuals is usually more than in low types, but sometimes it is the opposite. The real physiological basis has to be sought elsewhere. He finds it in part in certain neural differences which he details.

Inasmuch as there *must* be a correlation between the kind of intelligence manifested through the brain, and its instrument, this is logical and in fact inevitable; though Theosophy, contrary to science, holds that the brain conditions are resultant in nature and not casual. But Dr. Simkins' remarks are valuable as helping to dispose of the "cave-man" myth, which is based more than anything else on the low cubic content of certain skulls.

Brain and Mind

Some time ago, in an article in the *New York Times,* Dr. Henri Claude opposed the view that hallucinations are due to physical changes in the brain. They result, said he, from "profound changes in the patient." Now since in all respectable psychology the brain is synonymous with the patient, it is hard to escape the conclusion that Dr. Claude knows more than his scientific repute permits him to say. There are known to be numerous cases of criminal insanity where autopsies showed no brain abnormalities.

A few years ago it was reported that temporary sanity was restored to patients by gas inhalations. Now, since such treatments cannot in the nature of things alter the brain conditions as a physical matter, this implies that certain vibrations in the sensory system were set up, which were capable of bringing the outer world into *rapport* with an intact but obscured sanity. This is quite proven by the fact that such patients showed a subconscious perception and recollection of all that had been happening during their insane periods. Other drugs have a similar effect.

In fact, of course, the mind is a self-existent and incorruptible principle, and insanity is the mark of its separation from means of communication. The mind of an insane person cannot express rationality for the same reason that Paganini could not play a broken violin. But Paganini knew his music with or without a violin.

Sir Robert Armstrong-Jones senses this, as evidenced by his statements in a recent article. The mind, says he, is like a house, "with a superior person somewhere about, who is able to make the lower and higher minds behave." It is the will, he thinks, that which alone distinguishes man from the animal. Technically, his remarks are open to question; but for public purposes they are not only good enough, but rather valuable.

INSULATION

The distinction between mind and its instruments is shown by the case of Jacob Michael, reported quite widely in the press, who is able to fall asleep at will, and remain so during an operation.

Medical annals are full of cases where patients suffered from paralysis, deafness, blindness, and what not, purely from self-suggestion; and promptly recovered upon being convinced that nothing was wrong with their organs. There is in fact no warrant in scientific discovery or in reason for considering any part of the mind identical with or dependent for existence upon the brain. The simple fact is that science, in its own psychophobic way, has set the stigma of "superstition" upon any ideas connected with an independent and super-physical mind, and has staked its reputation upon denying such an entity for so long that it has now pulled its hole in after it. Retraction being too painful, it is forced to resort to transparent and even ludicrous devices to save its face. It is a weird thing that psychologists can remain blind to two facts: First, that they have nothing in hand disproving the existence of "mind" or "soul", even though that non-existence were true; second, *if* such an entity exists, they are barring themselves permanently from knowledge about it.

For Theosophists, of course, there is no *if* in the matter. And for that not inconsiderable number of persons whose inner man has on occasion acted independently of the body, and who have objective proof of such action, the scientific view of mind is a childish

absurdity, regardless of the length of beard possessed by the negator.

Space and Perception

As chronicled in *Science* some time ago, Miss Jane Goldschmidt, of Smith College, tried out a pair of prism glasses, which moved objects to the left. In three days she was fully adjusted, and guided her movements quite correctly. When she touched a straight wall which seemed curved through the glasses, it *felt* curved.

Experiments show that the skin interprets time intervals between point stimuli in terms of *distance,* so scientists have concluded. Einstein has a close approach to this in his theory that the time-axis of the Universe can be substituted for any of its dimensional axes, mathematically at least, by a process of rotation. This is another way of saying that time-perception is a form of space-perception, or *vice versa.* In fact that is precisely the Theosophical teaching; with the further proviso that the whole manifold is the creation of mind. The creator is naturally at liberty to transpose its creations; and the only thing which prevents us from doing that *ad lib*—and incidentally creating chaos—is a species of mass hallucination or hypnosis. There is a degree of the wise to whom this sort of thing is objective fact and not speculation.

Freudism and Behaviorism

Two pseudo-psychological cults sometime abroad in the world, to which they have done much damage, are lately coming in for their just dues.

Dr. Knight Dunlap, of Johns Hopkins, remarks that Freudism is a species of "sympathetic magic." Its idea of dreams as being symptoms of repressed desires is "a fictitious analogy constructed from the symptoms of the patient."

Dr. R. J. Berry, Dean of the Faculty of Medicine of the University of Melbourne, says more and worse, according to the *Literary Digest.* He calls psychoanalysis a "veritable tower of untruth," which has "had the luck to strike one of the most deep-seated of human passions." He quotes Sir Clifford Allbutt as saying that "popular psychoanalysis is false science; it has no units, no means of measurement, no precise definitions, no separation of objective and subjective evidence."

The most serious of these charges, to our mind, is the last; particularly inasmuch as the "psychoanalyst" not merely fails to distinguish between the subjective and objective in the patient, but interprets the symptoms principally in terms of the imaginings of the practitioner, which, on the evidence of the literature, are seldom clean.

Elsewhere, in an interesting article, Prof. Dunlap deplores the after-effects of the psychoanalytic delusion, saying that a "cleanup job" from it has fallen to the psychologist. He adds something which strikes a sadly responsive chord in the Theosophic mind:

"The hypotheses, abandoned or not, filter down to popular levels and their origin frequently unrecognized, produce results which are sometimes appalling."

"EFFECTIVE" METHODS

The method of psycho-analysis is simple and effective. If we have a dream, it is due to a suppressed desire—no matter how unclean or criminal. If, for instance, we behold our parents burning, the answer is quite obvious. We simply hate our parents and have succeeded in disguising the fact from ourselves. Inasmuch as some forms of psychoanalysis have preached that repressed desires are harmful, and that such should be uncovered and given rein, it would seem that psychoanalytic ranks must have found some difficulty in drawing the line on indulgence. It is certain that some of their hangers-on have not been troubled much by any line, and in fact have found adherence to the prescription congenial—for a time. Some schools have interpreted all dreams in sexual terms. It could have been predicted. If our ruling vice had been, say, liquor, they would have been interpreted in terms of liquor.

HANDLING BEHAVIORISM WITHOUT GLOVES

One Dr. John B. Watson either invented or became the sponsor of the cult called "Behaviorism," one of the most striking examples of pseudo-scientific charlatanism extant. Its tenets lend themselves to brief exposition. First, man is a machine, and his external actions are all that count. "As a man acts, so is he." The internal feelings are of no importance. Second, a baby is a piece of amorphous protoplasm, mentally, morally, and physically. Third, it has no inherent traits or characteristics. Fourth, its whole future and character are moulded by the environment and nothing else;

heredity counts for nothing. As to any inborn nature independent of heredity and environment—poof!

As a tail to this kite, it is taught that demonstrations of affection, say, between parent and child, are examples of perversion. Affection between children of the same family, as between parent and child, is wrong, inhibitive, tending to distortions and weakness of character. All children should be raised by persons not their parents, with as frequent changes as possible.

The ideal humanity, according to Dr. Watson, seems to be composed of coldly selfish, self-centered and efficient persons to whom life means nothing but a controlled and cautious self-gratification. He has two children raised by the method who are not turning out quite as he expected. He blames his wife for it, inasmuch as somebody had to be blamed. The philosophy could not possibly be at fault.

What, In Practice?

One could pass such vagaries as this by with a sigh of relief that they are always short-lived, were it not that such fanatics invariably advocate the putting of their theories into practice by force. There is nothing in the tone of Dr. Watson's writings to indicate that, given dictatorial power, he would not wrench every child from its mother's side as soon as weaned, never to be seen again; that he would not separate every pair of children who were seen to become in any way reliant on one another. It is a jest for the gods that he squarely counters the eugenists, an even more dangerous sect of fanatics. Could the two cults consume one another even unto their tails, like the Kilkenny Cats, it would be an occasion of rejoicing for exponents of a clean rationality.

According to an article in *Science,* experiments at Yale with twins have shown that "conditioning" *a la* Watson have little or no effect on development. It was reported in *Scientific Monthly* not long ago that a child placed in a bad foster home is as likely to turn out well as one placed in a good home. Home influence, it is said, accounts for only 17 per cent of the differences in intelligence among children.

Another Vindicated "Superstition"

Mankind has always had a great belief in the efficacy of talismans, especially metallic ones, for healing wounds as well as preventing injury or disease. Now, no less an authority than Dr. W.

Schweisheimer of Leipzig (*Literary Digest,* May 2, 1931) says that recent experiments in surgery confirm the idea that some metals, especially gold and silver, are antiseptic and healing. There is necessarily a specific hidden connection between the qualities of mankind and all the classifications and forces in nature. One day, perhaps, it will be more largely revealed by "those who know," at which time many obscure matters about disease and health will be explained, but on other bases than imagined by present-day medicine.

ETCHINGS IN THE INVISIBLE

Readers no doubt are familiar with the old idea that the portrait of a murderer remained in the eye of his victim and might be recovered by suitable means; various stories have been written upon the decidedly dubious possibility. There is, however, some truth in every superstition; and the Bell Telephone Laboratories seem to have uncovered it in this case.

Permanent images like photographs, they say, have been produced in photo-electric cells. The reactions in the retina of the eye which cause sights are thought to be like the action of the photo-electric cell, and thus, say the experimenters, the old "superstition" may be true. (*The Week's Science,* March 23, 1931).

At any rate, it is a step toward the ultimate discovery that all matter, and even the viewless ether, is receptive to images—not alone physical, but emotional and mental.

> Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." . . . Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world. (*Secret Doctrine,* 1888, I, 104).

It is this recording power in the human principles—invisible as well as visible—which causes our own to come back again, reproducing character life after life as our satellites return to us upon birth each time. It is the records in all substance which preserve unconsciously to us the prevailing mental atmosphere, the "time-spirit" of a race or epoch; that atmosphere, though it may be left behind between death and birth, cannot be gotten rid of except by ourselves changing it by alteration of thought with deliberate intent.